men have of a Deity, and religion, here in this life, which, indeed, was the very thing mytholo-gized in it:

> [a] Nee miser impendens magnum timet
> acre saxram Tantalu§, (ut fama est) cassa
> forrmdine to*pen&; Sed magis in vita,
> divum metus urget inanis Mortales,
> casumque timent, quemcumque ferat
> fors^

For, besides men's insecurity from all manner of present evils, upon the supposition of a God, the immortality of souls can hardly be kept out, but it will crowd in after it; and then the fear of eternal punishments after death will unavoidably follow thereupon, perpetually embittering all the solaces of life, and never suffering men to have the* least sincere enjoyment.

> Si certum finem ess© viderent
> homines, aliquo ratione
> vaterent Religionibusy atque minis
> obsistere vatum. NUAO ratio nuUa est
> restandi, nulla facultas ; JEternas
> quoniam poenas in morte timenduoK.
> Ignoratur enim, qnse sit natura animai,
> Nata sit, an contra nascentibus
> insinuetur; Et simul intereat nobiscnm
> morte dirempta^ An tenebras Orci visat
> vastasque lacunas* %

Wherefore it is plain, that they who first introduced the belief of a Deity and religion, whatever they might aim at in it, deserved very ill of all mankind, because they did thereby infinitely debase and depress men's spirits under a servile fear:

> [c]-Efficiunt animos humiles, formidine
> divum, Depressosque premunt ad
> terrain:

As also cause the greatest griefs and calamities, that now disturb human life,

* Lucret. lib. iii. ver. 993. «> Id. lib. i, ver. 108, &c.
[c] Id. lib. vl ver. 51.